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Sam. 39

THE GREAT ADVANTAGE OF EATING PURE GENUINE BREAD.

[Price One Shilling.]

BRITISH MUSEUM

THE GREAT ADVANTAGE OF EATING PURE and GENUINE BREAD,

COMPREHENDING THE

HEART OF THE WHEAT,

WITH ALL ITS FLOUR.

SHEWING

how this may be a Means of promoting Health and Plenty, preſerving Infants from the Grave, by deſtroying the Temptation to the Uſe of Allum and other Ingredients in our preſent Wheaten Bread: Recommending to Magiſtrates, particularly in London, ſuch an impartial Diſtribution of Juſtice in the Execution of the Act regulating the Aſſize of Standard Wheaten Bread, as may prove equally beneficial to the Miller, the Baker, and the Conſumer of the Bread.

By an Advocate for Trade.

LONDON:

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MDCCLXXIII.

BRITISH MUSEUM

THE GREAT ADVANTAGE OF Eating PURE and GENUINE BREAD.

THE queſtion hath been often aſked, "*What occaſion is there for any aſſize on bread? Why ſhould it not be left free, like any other neceſſary of life?*"—The anſwer given hath as conſtantly been, "Bread is more neceſſary to life than any other article; and in vaſt cities, where great numbers of people are congregated, if it were not for a public regulation, reſpecting the price of bread, according to the quality and weight of the loaf, there might be times in which bakers would make exorbitant demands, and drive the labourer and mechanic to ſome fatal reſentment, and breed confuſion: Therefore it

hath been the wiſdom of our anceſtors, for the greater ſecurity of peace and good order, to fix a price upon bread, according to the market price of wheat, with a due regard to the manufactory of it."

Our forefathers perhaps never *refined* ſo much: they never preyed ſo much on each other; nor, I preſume, made ſo many laws neceſſary for their reſtraint, as we do.

In looking back, for ſome hundred years, it appears that they adopted a certain plan, ſuppoſing that nature had given nothing in vain, and that every part of the wheat which may be called flour, was not only intended to be eaten by *men*, but that it really made the beſt bread; as That might be called the *beſt*, which is beſt adapted to general uſe, and in itſelf ſo fine, as to contain no parts of the coat, or huſks of the grain.

At the ſame time it is obvious that the *poor*, being leſs able to pay, may introduce a portion of the coat or huſk, ground into a powder, whilſt ſome eat the *whole wheat* ground and made into *bread*. The populace in Holland, in many parts, at this time, eat the whole wheat ſo made:

and

and we know that horſes find nutrition in bran; it is ſometimes given them medicinally, at others as part of their food; the *horſe bran* being as well known as hay or oats. The infuſion of bran is alſo given in ſome diſorders to human creatures.

The inference which I mean to draw from what is premiſed, is to remind my fellow citizens of the unfortunate deluſion of thinking that even the *whole flour* of the wheat, is not good enough for *them*: that part of it muſt be taken away, and ſent into the country to others at leaſt as uſeful as themſelves; or given to *birds* or *beaſts*. By this deciſion, ſuppoſing a certain quantity of wheat appropriated to their uſe, (and this is the view they ſhould ſee it in,) they loſe one third part of the flour, and conſequently have ſo much the leſs bread to ſupply their wants. Is it not then monſtrous to hear them complain of ſcarcity? Is it not abſurd to talk of poverty, and yet pay a *ſeventh* or *eighth part* more than they need, to gratify a fantaſtic appetite? Had it not been from the cuſtom of eating whiter bread than the whole flour of the

wheat will make, ſhould we have thus impoſed on ourſelves? Would the Miller or Baker employ all his art to make the bread as *white* as poſſible, and oblige us to pay for this *artificial* whiteneſs? They tell the conſumer, the whiter it is, the finer; and the finer, the more nutritive. Thus we become *dupes*, ſo far as to overlook the eſſential good properties of genuine bread, made of all the flour of the wheat, and likewiſe the difference in the price.

We are taught to favour a groſs deluſion at the ſuggeſtion of intereſted perſons, againſt our own ſubſtantial welfare. It is the intereſt of every one to be *honeſt*, and ſay nothing contrary to his real ſentiments, as it is the duty of thoſe who have knowledge, to inform ſuch as are ignorant. Thoſe who have never eaten bread of all the flour in a pure ſtate, with the native taſte of wheat, and the moiſture which it preſerves, can know nothing of the comparative excellence of it with reſpect to the whitened city bread which they have been accuſtomed to eat all their lives.

Bread, conſidered *practically* or *ſpeculatively*, though intereſting to the heart, is inſipid to the fancy. The dictates of the underſtanding will ever yield to the pleaſures of the imagination: and the provident will be attentive to take the advantage of the extravagant. Thus it happens that the poor have been bewildered, and deprived of the object they ſought.

As the Act of Parliament now takes place; let us ſee if the *Miller*, *Flour-merchant*, *Mealman*, or *Baker*, will bring to market the whole produce of the wheat in flour. I will call theſe Tradeſmen by the general name of *Miller* and *Baker*; for if we are to go to the Mill to know what we eat, if any undue mixtures are introduced, the Mealman is generally the Miller alſo; the Baker may mix and compound his flour, but this is more rare,

It is computed that *three-fourths* of the fineſt part of the wheat, is flour. If juſtice is done, it is ſuppoſed ſuch produce will be genuine flour, without any quantity of the *fineſt pollard* or *bran*, worthy the leaſt conſideration,

Let

Let the flour be produced, and the Baker will give us *ſtandard wheaten bread.* Knowing that we do not expect it to be ſo white as the preſent aſſized bread called *wheaten*, he will ceaſe to play *tricks* injurious to the health of the conſumer.

The event depends on the good ſenſe of maſters and miſtreſſes of families, and their right underſtanding of what they mean to eat, *that is*, of what parts of the wheat the bread they conſume is made. If they are ſatisfied that the bread is more pure than what they uſed to eat, and *ſufficiently fine*, we may preſume, if they are in their right minds, they will prefer it for domeſtic uſe. Every family of fourteen or fifteen perſons, conſuming at the rate of one pound each in a day, pays near 16s. a week: if they can ſave 2s. 6d. or 1s. 6d. it is an object: To a poor man who ſpends 5s. in bread, if he can ſave eight or tenpence, it may purchaſe 2 or 3lb. of animal ſubſtance towards making one feaſt in a week.

In

In one view, a farthing a day on a pound of bread for an individual, is a trifle; but for a poor family of five, in a week it comes to 8¾d. and in the year to 36s. 10d. call it, as it well may be, 40s. He might, perhaps, ſmile if I were to tell him that this annual ſaving with compound Intereſt, in 20 years, would amount to near 50l. from whence he may learn how frugality in ſmall matters produces comfort and wealth. And if the time ſhould come, in which extravagance in the uſe of bread ſhould create a famine, he might then look back and ſay, "Had it pleaſed heaven to give me common prudence, I might have preſerved my life!"

In regard to the patriotic Miller, he does not pretend to conſult our good in preference to his own; nor has he yet tried to make the wheat go ſo far for our city expence, as the parliament have judged it might go, not for his good alone, but for the good of the people in general, and the ſafety, plenty, and riches of the land. On the contrary, he reaſons very deeply, as if it were beſt for us to live on the eſſence of a leg of mutton, brought within the compaſs of a

pint, than feed on ſuch porterly food as the mutton prepared in the ordinary way of roaſting or boiling. Being deeply read in nature, and knowledge of the human body, he maintains, that, the *finer* the bread, though the quantity be ſmaller, the more nutritive. His opponents, in ſupport of the main queſtion, urge that the groſſer parts of aliment, are neceſſary as a vehicle, in bread as in other kinds of common food.

That the fineſt flour is moſt coheſive and nutritive, I grant; but it is obvious, that a mixture of the leſs finer parts (being real flour) keeps the body cool, and opens the paſſages for circulation, from whence health, nutrition, and *ſtrength* flow. It muſt be alſo granted, that to waſte ſo much wheat; or give it to brutes; or condemn the peaſant, who labours hardeſt, to eat the offal (or coarſeſt parts) of his own wheat, and ours alſo, and at the ſame time, plead for *fine bread* for *common* uſe, as beſt for *ſtrength*, is as repugnant to common ſenſe, as it is to common honeſty and national œconomy.

The

The ſource of this evil ariſes from confounding *coarſe bread* (viz. *brown* bread, with a conſiderable portion of the bran in it) which is purgative to people not uſed to it, and *genuine bread* made of the whole pure flour of the wheat; thus puzzling the queſtion, and giving a ſanction to tyranny over our poor.

The wheaten bread, of the London Baker, is acknowledged to be whitened by a mixture of allum, which alſo ſerves to keep the loaf in better ſhape. They alſo introduce old petrified flour which renders it the whiter, and cauſes it to *imbibe* the more water and increaſes the quantity of the bread. Thus he conſults *his* intereſt, without regard to the *conſumer:* the whiter it is, the more adulterated; and, as *conſtant experience* proves, ſuch bread, after it is two days old, becomes dry and huſky.

If bread, made in a private family, of the ſame flour as the Baker uſes, will not be ſo white, we muſt ſuppoſe that there is an art of whitening; and that this would be no ſecret, if it were not pernicious.

The bread recommended, made of all the flour of the wheat, retains all the good properties of bread: it is eatable at the diſtance of *eight* or *ten* days: is it not on this account the moſt elegible?

Take a loaf of the *wheaten* London bread, made by the Baker in his uſual way: let the ſame Baker make another with all the flour of the wheat, without any attempt to whiten or otherwiſe adulterate it. Let him keep both in the ſame temperature of air, and produce a ſpecimen of each at any reaſonable diſtance of time, and it will be eaſily ſeen what the difference is. This ariſes not only from *mixtures*, but the peculiar manner of raiſing the *ſponge*.

In regard to the difference of conſuming new bread of the firſt day, and that which has been made for three, four, or five days, it is computed to be at leaſt a fourth part. If our preſent wheaten bread cannot be eaten with pleaſure beyond the ſecond day, it is not wonderful to diſcover at laſt that we are lighting our candle at both ends, and bringing on the ſcarcity we complain of, by

by the mere force of an unneceſſary conſumption.

That the vitiated bread agrees with ſome people, whether by the force of habit, or the mixtures it contains, is not diſputed; but in general it is very hurtful.

It is agreed on all ſides, that the common wheaten bread now in uſe is hurtful to the tender bowels of infants; and to people of *coſtive habits:* if the evil were ſearched to the bottom, it may perhaps be found, that ſome hundreds of the 8000 who die annually under two years of age (when only 16000 are chriſtened) is owing to the adulteration of bread.

Great numbers of our fellow-ſubjects eat their bread much coarſer than the Londoners: are they weaker? they are generally ſtronger. Some part of the advantage muſt be carried to this account.

Let us have time to ſubdue our prejudices, and we ſhall find that bread of all the flour of the wheat, for the general uſe, is better both in quality and price than the preſent aſſized wheaten bread.

In regard to the *London Baker*, aſk him of what parts of the wheat his bread is made, and he frankly acknowledges he cannot tell; and how ſhould he? He can buy only what is to be ſold; and the quality is not aſcertained with any ſuch preciſion as to enable him to anſwer the queſtion. He, *poor man*, does the beſt he can, not to give a ſweet wholeſome aliment, but ſomething which is *white*. He knows that bread made of a proper proportion of the wheat, not only, differs in colour, but is moiſter at the end of eight days than *his* the third day; he likewiſe knows that it is ſweeter, and has the native grateful flavour of the wheat, as the God of Nature hath given it, and not as it hath been adulterated.

The aſſize on bread, as far as appears, for ſome hundred years, did not vary; in the reign of Queen Anne, it was thought proper that *there* ſhould be a *new aſſize*, and that *three* ſorts of bread ſhould be aſſized. This was eaſy in ſpeculation, but not in practice. If the parliament had required us to eat plumb-cake, ſeed-cake, or ſugared-cake, we ſhould have known that currants, ſeed, and

and ſugar, conſtituted the difference; but from the moment the law made diſtinctions in the diviſion of the flour for three different kinds of bread for common uſe, we were expoſed to the mercy of the Miller to give the Baker what he pleaſed, and call it by what name he pleaſed: we could only judge whether the bread pleaſed us or not.

The honeſt Mealman, who meant to bring good flour to market, found it almoſt impoſſible to divide it ſo as to make three kinds of good bread: the Baker as well as the conſumer alſo found, that he could not make ſuch a conſiderable difference in price, as the law required, unleſs the *firſt* ſort had all the heart of the wheat, and the *third*, a large portion of bran. However, the law took place, and the Miller, and the Baker, divided and ſubdivided; and inſtead of flour for bread, and the bran that remained, according to ancient practice, whereby the beggar as well as the prince was pleaſed, *aſſized bread* became a myſtery, and we no longer knew what we were eating. The attempt to prepare one part for *white*, another

for

for *wheaten*, and a third for *houſhold* bread; was found impracticable as the inferior kind could have no portion of the beſt parts of the wheat; and the Baker could not live by making it.

The houſhold being rejected; in great towns the conſumption of white bread became general.

If 4 buſhels of wheat, of a medium weight of 57lb. produce 3 buſhels of flour of 56lb. to the buſhel, then the weight of 1 quarter of wheat is - - lb. 456
and the flour it produces, 6 buſhels at 56 lb. per buſhel, it is - - lb. 336
But three *fourths* of the wheat is lb. 342
If the Miller is right, he muſt include 6lb. of fine pollard. This difficulty is of no moment in the computation, as it muſt depend on the quality of the wheat, the ſeaſon, the breakage, and ſuch circumſtances.

I have ſeen wheat of 59lb. to the buſhel, (which they ſay is 2lb. better than the medium weight) produce in flour *per* quarter of wheat - lb. 358

Whatever depends upon the quality of wheat, and the manner in which it is ground

and

and bolted. In the laſt caſe, the breakage was not above *half a pound in a buſhel*; whereas in the common run of wheats, duſt, grinding, and bolting, ſome Millers eſtimate at 1 ½ lb. *per* buſhel. This I take for granted, on the compariſon of ½ lb. to be a large perquiſite; tho' it muſt be obſerved that particular wheat, compared to the general run, makes a vaſt difference.

One and half pound breakage is ſuppoſed, when the Miller ſays that 8 buſhels of wheat produce 6 buſhels of flour: or - lb. 336
a quarter of wheat (of 57 lb. to the buſhel, conſidered as the medium weight) conſequently produces flour, - lb. 336
tho' *three fourths* of the wheat is - lb. 342
What would we wiſh for leſs than 336? Whatever part of *ſuch flour* any community rejects, muſt appear as rebellion againſt Providence. If we ſow fooliſhneſs, we muſt reap poverty! What then ſhall we ſay, when we are told that only *two thirds* of the flour (underſtood to be the fineſt parts of it) is uſed in our wheaten bread? If this be *true*, we reject, as not good enough

for us, in every quarter of wheat,
flour - - - lb. 108
uſing only - - lb. 228
But if the fact were, that they make
the bread, as far as *five* parts in *ſix*
of the flour, or - - - lb. 285
reſpecting our particular conſump-
tion we ſhould ſtill reject - lb. 51

I have heard it doubted whether in ſome fine wheats, Millers do not ſend the whole flour to market, and ſell it for the beſt aſſized bread. If this were true, or nearly true, it is no wonder the *preſent act* ſhould offend them. The Baker or Blancher of bread is ingenious; but it can hardly be imagined poſſible that he ſhould be ſo much impoſed on, or able to whiten bread ſo much as to make us pay, as if he uſed only *two thirds* of the fineſt parts.

As to the apprehenſions that ariſe in the minds of thoſe who are *too* ſuſpicious, let us be careful not to lay a great ſtreſs upon any falſe ſurmiſe, leſt under a notion of *public good* we ſhould do a *private injury*: this cannot poſſibly be a *public* advantage, more

than

than cutting down the tree to get at the fruit.

Our misfortune, in regard to bread, is, that we eat it too fine; we decline the uſe of barley in bread, having hardly enough for beer. Oats and peaſe are rejected: at length we reject even *wheaten flour*,—unleſs we are ſupplied with the fineſt parts only!—What will befall us in the end!

Let the proportion of the flour actually employed in the *wheaten bread* now aſſized, be greater or leſs, it is certain that it muſt differ 2 or 3 s. in a quarter, according to the ſkill of the Miller in the purchaſe of the wheat. It is alſo evident that the higher the price of the bread, the greater the latitude for the acquiſition of profit, and the ſtronger the temptation to falſify the quality from That which they pretend to give us: and from hence it is no leſs obvious, that neither the *Miller* nor the *Baker* will *chuſe* to ſupply the bread now required. But when we conſider, that the difference of the price propoſed is ſo great as 7 d. compared to what I call a *worſe* kind of bread now ſold at 8 d. (as if it were a medium between 6 d. for

houſhold and 8 d. for wheaten, agreeable to the Act of 31 Geo. II.) it will be found that the matter hath been miſtaken: we aſpire at too much, at leaſt whilſt the neceſſaries of life continue at a high price. Perhaps a further inſpection will ſet this matter right; and the prudence of the magiſtrate ſupply the defect of the act, if it is found to be a defect; for it ſeems to be left in the hands of the magiſtrate, rather as a matter of *police*, than a ſtatute law.

In the mean while the populace may open their eyes. Let a living profit be allowed, and it becomes of no conſequence either to the Miller or to the Baker what we eat, provided it be a good commodity, that they may eat of their own bread. I have converſed with many Bakers, who very candidly acknowledge the bread propoſed, is the true kind for an *aſſize*.

The great object, I ſay, is the price; and it is neceſſary to conſider of this in the calmeſt and moſt diſpaſſionate manner. As a community, we have but one intereſt. If we conſider the vaſt numbers employed in the manufactory of bread, whether it regards the Trade or the Conſumer, a *farthing*

on

on every quartern loaf, on the quantity of bread conſumed in theſe cities amounts to £. 60,000: If we ſave any conſiderable part of £. 180,000 *per ann. (a)*, by rejecting the abſurd practice of whitening our bread, and the unneceſſary fineneſs of the flour, it will redound to our honour as well as profit. The labour and expence of manufactory will be exactly the ſame, except in the diviſion of the flour from the bran, as it muſt be more eaſy to take *one* kind only, than to make a ſubdiviſion of *four* ſorts.

The expence of living in theſe cities, being greater than in many other parts, regard is accordingly had to the *aſſize* of the bread; and this in a great meaſure regulates the price of flour: they act mutually on each other. Without much refinement, we may ſay that the price of bread hath great affinity with that of the elegancies and ornamental parts of life: it is from the land our riches flow; and bread would be cheaper if the land that produces it were cheaper.

Wherever an aſſize is neceſſary, it is judiciouſly veſted in the hand of the magiſtrate; and

(a) One penny per quartern loaf on 600,000 quarters of wheat, is £. 240,000.

and however ſalutary his interpoſition may be, in certain places, perhaps not a fifth part of the bread eaten in the kingdom is under any regulation, beyond That which the freedom of trade gives it *(a)*.

Cuſtom often makes a law more forcible than *Law-givers*; and we have now to contend with *cuſtom*.—The firſt conſideration ſhould be, that the *flour* which repreſents *three fourths of the wheat* ſhall be really ſuch, and brought to market in ſacks marked *Standard*: the value of it may be more eaſily aſcertained, than That of which is made the wheaten bread we now eat.

The Baker may be a little the more reluctant to come into this ſalutary propoſal, as knowing that if he is to decline the uſe of allum, flour that is in any degree muſty, or made of wheat that has grown or vegetated before gathered in, as ſometimes happens, he cannot work it up ſo advantageouſly in the bread now propoſed to be made, as in the wheaten bread.—Be this as it may, as ſoon as the Baker finds this *ſtandard* flour is vendable in bread, he will buy it; and know-

(*a*) About *three-fourths* of the conſumption in theſe cities is *aſſized bread*.

knowing what part of the wheat it ought to be, he will work it into bread with ſo much the more ſatisfaction; and being ſenſible that we mean to eat *genuine* bread, he will ceaſe to *whiten* it by any hurtful art. We ſhall all underſtand what we eat, and the trade will be familiar to us: we ſhall be ſo much happier as we become ſo much the more honeſt, and more healthy than we were before. Such is the ſerious light, in which I ſee the ſubject before me.

Every occupation hath its myſtery; and the profeſſors are gratified in thinking themſelves wiſer than the reſt of the world, in their own way. Every profeſſed *cook* of the firſt rate can melt down a large ham into the contents of half a pint. The confectioner uſes bitter almonds, which are poiſonous; the oil-man colours his pickles with *copper*, to render them green; and the baker uſes allum, and petrified flour, to *whiten* his bread, and make his flour imbibe the more water, by which he makes the more bread out of the ſame quantity of flour. This, and other *occaſional* mixtures of the flour of different grains, renders his bread huſky,

huſky, dry, and diſagreeable the third day—Are we the *better* for any ſuch myſteries?

Whether the wheat, according to the preſent act, be all of one kind, or *married*, (which is the phraſe for mixing of wheats of different kinds,) it will be eaſy for people of condition, by experiment, or by the compariſon with genuine bread made in their families, to know whether juſtice be done: tho' we may eaſily diſcover that the Baker for the *public*, is generally a better maſter of his trade than moſt houſewives are. The *myſtery* may be thus developed; our health and pleaſure promoted; and our bread be as much cheaper, than it is now, as the gain on the *flour* will make it, by uſing *all* that the wheat produces.

Whilſt we talk of flour, it is not a queſtion foreign to the purpoſe to aſk, how we are to ſeparate it? The Miller tells us we may find it by uſing, as a ſieve, a certain cloth which he calls *a thirteen ſhilling cloth*, thro' which all that is properly flour will paſs: but ſuch cloth will be affected by the weather, and the mode of grinding the wheat, and conſequently the rule becomes

fallacious; however, not to enter into a nice inveſtigation of the nature of the grain, or the grinding, he may ſeparate the flour as he pleaſes, provided he brings the whole in a pure ſtate to market.

Our *Legiſlators* have been as guarded: knowing that *theory* and *practice* often differ, in a caſe of ſo *complicated* a nature as this, which law can hardly reach, they could do no better.

In forming the aſſize, in theſe cities, the *Magiſtrate* ſuppoſes the medium price of wheat to be *one ninth* below the higheſt price; ſo that when the wheat is at 49 ſhillings the quarter, the higheſt price, and 40 ſhillings the loweſt, he ſets it at 44 s. which is *per* buſhel, — — : 5 : 6

And the *Baker*, ſuppoſed to be the *ſole manufacturer*, the allowance made to him by the magiſtrate, is : 1 : 6

7 : 0

How often the magiſtrate is deceived by falſe information, is hard to ſay. I believe that to once he errs by going againſt the intereſt of the trade, he is miſtaken five times in giving the turn of the ſcale to the trade;

and it is right it ſhould be ſo, as by this means the defect of the mode is in ſome meaſure rectifyed, and a conſideration made for more than barely the 12s. *per* quarter of wheat, the antient allowance when the baker was really the only manufacturer concerned in bread.

The medium weight of wheat being ſet at 57lb. *per* buſhel, produces 42lb. of flour, equal in quality to 336lb. of the flour which I underſtand to be required by the Act, from a quarter of wheat. Upon this we compute as follows: 14lb. of flour make a peck loaf of 17lb. 6oz. conſequently 3 peck loaves require 42lb. *(a)* equal to the produce of ſuch buſhel of wheat. To inveſtigate our object, we muſt compare the different kinds of bread: the *Wheaten* now in uſe: the *Houſhold*, which the baker cannot live by: and the *Standard Wheaten*, which is to make us all eaſy, if we have a little common ſenſe to ſupport us, and bring it into uſe upon reaſonable conditions.

The

(a) i.e. 24 peck loaves (or 96 quartern loaves) out of a quarter of wheat: 3 times 8 is 24 loaves; and 8 times 42 is 336lb. of flour.

The 42 lb. of flour I have juſt mentioned, making as the Act of 31 Geo. II. required, *three peck loaves*, half part *wheaten*, and half *houſhold*, *viz.*

1 ½ peck, or 6 quartern loaves *wheaten*, at 8 pence *(a)*	—	—	: 4 : 0
1 ½ peck, or 6 quartern loaves *houſhold*, at 6 pence	—	—	: 3 : 0
which anſwers to the regulation of			: 7 : 0

ſuppoſing the abovementioned 12 loaves at 7d: and ſo far it ſeems to be a conſiſtent plan. But it muſt be conſidered that the miller knowing that the *houſhold* bread turns to no account, ſhews little or no regard to it. If ſome bold young baker, by the force of quantity and hard labour, will eſſay to make *houſhold bread*, he muſt be contented with a very ſmall profit, as I ſhall attempt to demonſtrate—If the whole 12 quartern loaves were ſold at 8d. they would render : 8 : 0.

If 57 lb. is the medium weight of wheat, and complete three-fourths of the wheat comes out as flour, how many quartern loaves

(a) The common aſſized price, when the higheſt price of the wheat is conſidered at 50s.

can be made out of 342 lb? we find that they are 97$\frac{5}{7}$. But the baker ſays, he can make but 96. I believe he generally makes more than 97: but the tender ſide of the queſtion is to ſuppoſe that he can make but 96 out of *genuine* flour. Let us then compute upon the 96, and put the coſt of the wheat

per quarter — —		£. 2 : 4 : 0
Meetage, porterage, grinding and dreſſing —	0 : 3 : 6	
Salt, yeaſt, *(a)* coals, wood, journeyman-baker, and labourage, —	0 : 5 : 6	
	0 : 9 : 0	
Deduct for the pollard and bran ſold, — —	0 : 3 : 6	
		0 : 5 : 6
Abſolute coſt — —		2 : 9 : 6
If he ſold all his bread (96 loaves) at 7 d. it amounts to — —		2 : 16 : 0
Difference in favour of the baker		0 : 6 : 6
With the computation for ſalt, &c. — — —		0 : 5 : 6
		0 : 12 : 0

being

(a) Upon ſome occaſions even the price of yeaſt makes much againſt the baker's profits.

being exactly what is granted by the magiſtrate, according to antient practice. Millers agree as to the proportion of the houſhold *(a)* or fineſt flour, though methods differ in the other three ſorts. We muſt take *two* quarters of wheat to find houſhold flour ſufficient for the produce of one quarter for the avowed *wheaten bread.*

					Per Sack of 280lb.
Houſholds, or beſt flour,	lb. 448	at	39s.	3 : 2 : 4	
Seconds, - -	90	at	36s.	11 : 6	
Thirds, or fine Middlings,	*(b)* 60	at	34s.	7 : 4	
Coarſe Middlings,	74	at	24s.	6 : 4	
Fractions - - - - -				6	
	672 *(c)*			4 : 8 : 0	

I ſup-

(a) This word *Houſhold*, applied to the fineſt flour, miſleads the unſkilful, the inferior bread being called *Houſhold Bread*, which is made of the worſt flour.

(b) One of the objections made to the bread propoſed, is, that the fine and coarſe middlings are employed in gingerbread and ſea-biſcuit: they might with as much propriety add, that the *Houſholds* and *Seconds* are wanted for puddings and pyes; and then the whole flour of the quarter of wheat is appropriated, and this demand need not interfere with the groſs

quantity

I ſuppoſe 4l. 8s. to be the value of 2 quarters of wheat, and the charge of grinding and dreſſing paid for in the ſale of the pollard and bran.

Now to make *wheaten* bread upon their own principles; upon *one* quarter, we muſt take 336 lb. of the *houſhold flour* (of which alone they ſay our bread is made) at 39s. *per* ſack of 280 lb. is — £. 2 : 6 : 9

Magiſtrate's allowance to the baker of 1 s. 6d. *per* buſhel, 12 : 0

2 : 18 : 9

96 quar-

quantity for bread. The greateſt ſtreſs is laid upon the biſcuit ſtuff. If this biſcuit were made in the merchant's ſervice as it is in the king's, the whole flour would be included: I do not imagine that all the *Biſcuit-makers* provide for ſo many as 2 in 100 of the inhabitants of this town; and if a ready ſupply of the *Stuff* is brought to market, it need not interfere with the flour intended for bread.

(*c*) Here it may be obſerved, that ſkill in mixing wheats, and in grinding them, muſt neceſſarily render the greater quantity of flour; and by the manner of bolting, and mixing flour, 1 s. or 2 s. are often gained, i. e. by making a greater quantity of *ſeconds* or *thirds*, and a leſs of the coarſe middlings; but we muſt compute from a general principle.

96 quartern loaves ſold at 8d.

produce — —		3 : 4 : 3
Conſequently here is a *gain* or advantage of — —		0 : 5 : 3
above the 12s: the whole manufactory being — —		17 : 3

But how does it fare with the *houſhold bread*, made of the remainder of the quarter of wheat? This coſt —— * 2 : 1 : 3

Baker's allowance ——		12 : 0
		2 : 13 : 3
96 loaves at 6 d. amount to —		2 : 8 : 0

Conſequently the baker, inſtead of clearing as much as he can from his charges, out of his 12s. allowance, he falls ſhort of his 12s. — — : 5 : 3

If the manufactory coſts him as in page 28, for ſalt, &c. —		: 5 : 6
He will have for his own profit but —— ——		: 1 : 3

This explains what I have already ſaid, that only by force of labour, and large quantity ſold, can any baker make ſuch bread.

Now

* £.2 1s. 3d. with the 2l. 6s. 9d. (page 30) make the 4l. 8s. coſt of the 2 quarters.

Now let us ſee how the *Standard* wheaten bread in queſtion will turn to account, ſuppoſing it to be ſold at 7d. the quartern loaf.

The two quarters of wheat coſt	4	8	0
Baker's allowance of 1s. 6d. *per* buſhel	1	4	0
	5	12	0

Made into ſtandard wheaten bread, viz.

192 quartern loaves at 7d.	5	12	0

This is a round computation: but where, ſays the miller and baker, is the advance which we gained on the 2 quarters made into wheaten bread? viz. — 5 3

Here the conteſt begins. The baker argues thus: "We beg to be excuſed making this bread, whilſt we can gain ſo much more by the *wheaten* bread.---You think we gain too much, and oppreſs the poor. Gentlemen, do you take us to be rich? You may perhaps find a rich mealman, here and there; but what concluſions can you reaſonably draw from hence? Do you conſider on what ground we ſtand?

What numbers of people live by bread! We grant the merit of your preſent act for a middle ſort of bread; but you mean that we ſhould live; and the purity of your bread will depend on the honeſty of the Miller. If he brings to market under the denomination of *ſtandard wheaten flour*, That from which he hath taken any of the fine parts, he treſpaſſes againſt law. Can we help it?

In regard to the weight of wheats, on which the produce in flour depends, there are as low as 50lb. *per* buſhel, fit for bread, and as high as 62lb. *per* buſhel. Few gentlemen farmers will allow the medium to be ſo low as 57; but they have not ſo much experience as the Miller, who buys up corn for grinding. But whether the corn be lighter or heavier, three-fourths of the wheat is required: if it is heavy, it will leave more than three-fourths in flour; if it is light, three-fourths will not be flour. They will therefore mix the wheats, according to conſtant practice; and it is to be hoped, that every Mealman will bring as good ſtandard flour to market as he can, that he may not loſe our cuſtom; for it is not poſ-

ſible that every one ſhould have the ſame kind of goods, as you daily ſee in the bread you eat; but you may obſerve, that the leaſt white of the wheaten bread, ſold by us London Bakers, has moſt of the taſte of genuine bread. In the mean while, the conſumer will keep pace with nature. In a bad ſeaſon, bread will be a little the worſe, in a good one, a little the better; the difference will hardly be perceived, for it is evident, that we now frequently conſume bread, that, independant of our art which we profeſs to practice, is not made out of wheat in a pure ſtate. In this reſpect we ſhall be much upon the ſame level.

But do you conſider, gentlemen, that ſuppoſing the writer of this pamphlet, who aſſumes the part of a mediator, to be nearer the mark than moſt of you gentlemen Millers and Bakers generally are, you miſtake one material circumſtance, which is, that the price of manufacturing is the ſame upon your propoſed bread of 7d. as it is upon That which you now eat at 8d. We Bakers have the laborious part. Do you expect that we ſhould live cheaper than

we

we do? You depend upon us as much as we do upon you. Do you conſider how a Baker is to live, when perhaps he does not ſell above the produce of one quarter of wheat in the day, and ſome not half ſo much? We muſt live, and pay our houſe-rent and taxes, and ſupport our wives and children, as good and uſeful members of the commonwealth.

Thoſe who are not verſed in the ſubject, may be induced to think, that the Miller being paid for grinding, as we are for baking, nothing more need be thought of; but this is not the caſe.

You, who know the world, cannot believe that we could furniſh bread for 700,000 people, if there were not repoſitories of flour prepared for a rainy day; and how many of us are ſo poor, that we muſt have credit to carry on our trade. It is true, the greateſt part of our buſineſs is for ready money; but ſome *great* people will run in our debt.

Do you mean that the 12s. *per* quarter of wheat ſhould be appropriated to us only? We are not Millers nor Mealmen, as in

days of Yore; the Miller, conſidered ſeparately, is paid a certain rate *per* quarter; the Mealman, who repreſents him, may have mills of his own, and pay himſelf; but he hath a profit on the purchaſe of the wheat, with which we are totally unacquainted. We ſuppoſe that he may buy wheat fit for bread, from 38s. to 48s. *per* quarter. He may make flour of wheat of 43s. when, by his contrivance, or our own, the price at the London market ſhall be ſet at 45 or 46s. In theſe, and ſimilar circumſtances, he will occaſionally find profit, greater or leſs, and be encouraged to purſue his trade, without which we could not purſue ours. Some of them may grow rich, from the vaſt quantity which they ſell; but the richer they grow, the greater numbers croud into the trade; and the more emulation there is among them, the cheaper and better goods we find. You do not mean to diſtreſs us, nor to have your bread worſe than *three-fourths of the wheat:* but you will find, that if you give us but 7d. it will not be ſo fine as three fourths; and the law will be defeated.

The

The moſt upright part of our trade is convinced that you have hit the right nail upon the head, and determine to try what they can do to introduce the ſtandard bread; if, upon conſidering the matter maturely, you will give ſuch a price as may enable the Miller to bring the true ſtandard flour to market.

Give us leave, gentlemen, to repreſent to you fairly how we apprehend this matter to ſtand. You know very well, that when you find the price of wheat to be 44s. upon which you fix the aſſize, we are generally charged 39s. *per* ſack of 280lb. and ſometimes above 41s. Reduce the houſholds of 39s. to the whole flour, and then the price will be 36s. 8d.; and 336lb. at 36s. 8d. *per* ſack of 280lb. is - - 2 : 4 : 0

Salt, yeaſt, coals, wood, journeyman, and labourer, at leaſt 5 : 6

2 : 9 : 6

96 loaves at 7d. is - - - 2 : 16 : 0

which leaves us but - - 6 : 6

with the 5s. 6d. above, is - 12 : 0

but

but where is the 2s. 7½d. *(a)* which you ſee by this pamphlet have been uſually received upon wheaten bread? And in regard to the Mealman, if you mean that he ſhould be under no temptation to ſupply flour leſs fine than three-fourths of the wheat, he will tell you, that this pamphlet allows too little for breakage; for inſtead of ¾lb. *per* buſhel, or 6lb. *per* quarter, it ſhould be 12lb. This is more than we believe, tho' it may be true of ſome kinds of wheat. In ſhort, gentlemen, if you will give us your permiſſion to ſell at the proportion of 7¼d. inſtead of 7d. we will try what we can do to accompliſh this work.

In this caſe we ſhall proceed, hoping we ſhall get the flour, and the Mealman makes us pay for it no more than it coſts upon this computation: for though he ſays, that what he gave us for houſhold is really and truly the fineſt of two-thirds of the flour, yet we have often reaſon to think it is more than two-thirds. This charm being diſſolved, they ſhould demand no more than the proportion of 36s. 8d. compared to the 39s.

(a) Page 31.

39s. and this buſineſs may be conducted on all ſides, in a fair and generous manner.

Upon the principle of the computation in this pamphlet, we ſhall ſtill fall a little ſhort of the advantage we have on wheaten bread. You, gentlemen magiſtrates, conſider us as a very neceſſary and uſeful body of people, and as ſuch often attend to our petitions. You may imagine that we ſometimes impoſe upon you; but it is in behalf of our wives and children; and you, in return, are ſevere by leaving us half an aſſize ſhort with regard to the price of flour.

We are willing to do that which is reaſonable, that our children may proſper in the land: but they cannot proſper, if they are ſtarved; nor can we make bricks till ſtraw is brought to us. Reduce the flour of a quarter of wheat, *viz.* 336lb. coſting 2l. 4s. to the price *per* ſack of 280lb. you will find it, as we have already obſerved, to be 1l. 16s. 8d. when the fine houſhold flour will coſt at leaſt 39s. In this view you may eaſily perceive the neceſſity of throwing in ſome addition to the price of the loaf. It cannot be otherwiſe

brought into uſe. Things will have a free courſe, tho' we Bakers are ſubject to your pleaſure. We really mean to do our beſt, that you ſhould not be diſappointed in your good intentions; as you were in the *houſhold bread*, by the act of 31 Geo. II. Unleſs you can make Millers as well as us much more virtuous and frugal than our *betters*, we cannot change our manner of living.

We underſtand that this act is left in a great meaſure in your hands: you will ponder in your thoughts what is right to be done, to enable us to execute your politic and humane intentions. We have long beheld with ſurprize the madneſs of the people, in running after the colour of bread, inſtead of the quality; but our ſupport depends upon taking mankind according to their humour. If you were to leave us without any aſſize, or rule to go by, we ſhould very ſpeedily be in great diſtreſs; for the populace would be cutting our throats, or burning our houſes, whenever we ſhould be compelled to pay a very high price for our flour: and therefore, all propoſitions

poſitions to leave us without an aſſize, are very ill digeſted."

Thus might a Baker harangue, who has as much honeſty as his neighbours, who buy and ſell. There are no greater difficulties in this undertaking, than the prejudices of the people, and the repugnance of the trade: the firſt is the effect of want of knowledge; the laſt, of the natural thirſt after the means of living. I will not call it by a harder name; for notwithſtanding this *uſeful* doctrine of *aſſize*, there is ſtill a *freedom* remains in this trade, as in all others, which no contrivance in behalf of what is vulgarly called the *poor* can counter-balance. Nor are ſuch difficulties near ſo great as the magiſtrate labours under by the fluctuating price of wheat, and the numerous prices of the ſame commodity of different qualities, when mixed and blended together: how can he make any aſſize? but he doth it; and by the care of providence things hang together wonderfully well. The price of the flour is in ſome meaſure ſet by the price of wheat, and the

price of wheat again by the price of bread, and the profits of contending individuals.

The Millers do not reign ſuch lords paramount as to ſtarve us; nor do other merchants, who buy as cheap as they can, and ſell as dear, deprive us of clothing.

Every one may try by grinding and bolting his own grain, and baking his own bread, what advantages the trade gains. In the mean while, there are numerous checks to prevent high abuſes in flour. The magiſtrate is one; the baker is another; the conſumer is a third; the competitors in the trade a fourth; and the populace a fifth: they cannot be ſuppoſed to trade in a dangerous combination.

The manufacturers of bread may find nearly as good account in bread of all *the flour*, which can be ſo eaſily aſcertained; as they do in the wheaten, which is involved in difficulties.

If I differ with gentlemen who are better maſters of the ſubject, I have for once taken up the trade of a politician. The Miller, Mealman, and Baker, and all the army of their dependants, who receive certain emoluments, if they were wiſe, temperate,

temperate, chaſte and frugal, beyond the reſt of mankind, they might poſſibly live upon leſs; but do they not act agreeable to the freedom of a trade, which every one may take up as he pleaſes.*

And does not the Landlord, as well as the Farmer and the Miller, buy as cheap, and ſell as dear as he can? The manufacturers of bread, from the farmer to the baker, conſtitute a large body of the people: they have it in their own breaſts, in ſpite of laws, to gain upon our food, as all merchants on their commodities. They are more reſtrainable by the competition of individuals taking up the trade, and fear of reſentments were they to exceed certain bounds, than by other means. Unleſs we reduce the price of other neceſſaries, we can reduce the price of bread only by the quality of That which we eat; or the increaſe of the *quantity* of the growth: therefore I would accommodate the price, on *this new aſſized* bread, as directed by Parliament, to the ordinary

* The Farmer, Miller and Mealman, are free occupations; though it is underſtood the Baker muſt ſerve an apprenticeſhip.

dinary advantages of thoſe who traffic in bread; and thus leave *trade* to run in its proper channel; having no faith that it will run free, could it be *forced* out of it.

In ſearch of a great public advantage, we muſt be careful not to militate againſt private emolument, to the hazard of loſing ſuch advantage. We mean to obtain pure bread, and to ſave upon the price: let us not attempt to ſave ſo much as to get neither purity nor price.

The *Mealman* bringing his flour to market; often *houſing* it in warehouſes, giving credit for two or three months to the Baker, with other contingent charges, muſt have a ſuitable conſideration for his riſque, diſburſe, and profit, or ſuch a vaſt metropolis could not be ſupplied.

Some Millers are ſuppoſed to acquire large fortunes; others only obtain a competency for living. As to grinding the face of the poor, as vulgarly imagined, nothing gives ſuch uſeful employment to the poor as agriculture. How to fix what the Miller ſhall gain, ſeems to be almoſt as difficult as to give laws to the elements, what

the

the earth ſhall produce; or to the farmer, at what price he ſhall ſell his wheat.

The laws relating to bread have been always founded upon this principle, that the bread of a certain proportion in price, ſhall be made of a certain proportion of the wheat; but it never hath been thought conſiſtent for the Legiſlature to fix a price on bread in general, or in particular caſes, leaving a latitude of freedom in trade. The public have adminiſtered to their own deluſion, not only by the defect of laws *, by which they have been uſing a bad commodity: but even at this time their eyes are ſhut to their own advantage. If the wealthy will adopt the uſe of the bread in queſtion, the labouring part of our fellow-ſubjects will certainly follow the example; and as to *paupers*, they will as gladly comply.

If the bread propoſed is to coſt 7¼d. (ſuppoſing it really what it ought to be,) we ſhall ſtill have *ſeven loaves and three quarters of ſweet genuine bread*, for the price which we now pay for ſeven of our *wheaten artful bread, which ſo ſoon becomes dry and huſky*; and

* 8 Q. Anne, 31 Geo. II.

and ſo much gained, would conſequently feed 75,000 people more, i. e. upon a compariſon of the quantity of *wheaten* bread which we *Londoners* alone now uſe, or the money we now pay.

Common ſenſe, in all ages, has atchieved wonders. Magiſtrates having the power to judge what the true price of wheat is, from thence form their computations with regard to the value of flour, and the price of bread. I have already obſerved that they can come but imperfectly at the real medium price of wheat, and conſequently judge from fallacious reports; yet, as in general they have done well, they will certainly attend to this object.

Things hang together in a chain. Bread is kept within better bounds than many other articles. The ſource of our grievance, if we may call it a grievance, is common to the race of mankind. With us the high price of land, the luxury of the landlord, and the taxes we pay for the intereſt of our debt, weigh heavily: but let us not therefore quarrel with our bread, whatever we may do with our *butter*.

Our

Our preſent object is the *ſtandard* wheaten bread recommended by the legiſlature. This is rather more than permitted to be made, for the magiſtrate is encouraged to give it a preference. Why ſhould we not encourage the Miller and Baker to give it a preference alſo? It depends entirely upon ourſelves. The power ſeems to be happily veſted in the magiſtrate to aſſize no other bread, if he thinks proper; and conſequently to put ſuch value upon it for the time, as he ſhall judge moſt conducive to the common good. The firſt conſideration is, if he thinks it a proper bread, to be encouraged. The next is the *proper time*.

Upon the expence of theſe cities, ſuppoſing all the bread conſumed to be of the aſſized *ſtandard wheaten bread*, one farthing *per* quartern loaf, as I have already obſerved, amounts to £. 60,000 *per annum*, thrown into the trade, and three farthings or £. 180,000, are gained upon our wheat.

In computations of this kind, we ought farther to conſider, that theſe vaſt cities, are an empire within an empire, and require peculiar laws and regulations, which

do

do not ſo immediately concern the reſt of the kingdom; for the conſtant wonder from day to day is, from whence do we receive ſo vaſt a ſupply? We are happily near the centre; the communication with the ſea; and the river which runs up ſo far within the land, co-operating with the kindneſs of Providence, and the wealth of individuals, by an amazing concurrence of order, ariſing from good government, and the ſpirit of trade, we are ſupplied not with the neceſſaries only, but a profuſion of the elegancies and ornaments of life. Even a chimney-ſweeper, who is intelligent and induſtrious, acquires a fortune: and whilſt we conſult our own health and convenience, let us rejoice when we ſee the Miller, Mealman, and Baker proſper.

We already find that we muſt *pay for our bread*, let the harveſt be better or worſe; and that we have for many years loſt our ſtaple commodity in the export. If we muſt give up, our fellow-ſubjects the *Americans*, who trade with us, will have the benefit. I ſay, *give up*: for at the rate of expence of *fine bread*, and the redundant food of horſes,

I have

I have no clear conception that we ſhall ſoon recover our ability for exportation.

I am perſuaded, from what I ſee, and from the quantity of oats imported, that we keep 60,000 horſes *for pleaſure*, more than we did forty years ago: and that theſe conſume from a *tenth* to a *fifteenth part* as much grain as all the people of England. A horſe's allowance annually is *ten* quarters, and a man's one: but ſuppoſing it to be 7½ quarters, then the whole is 450,000 quarters extraordinary.

In order to obtain our preſent object, the queſtion is, ſhall we allow the trade nearly what they have hitherto enjoyed; that if we can moreover benefit *three farthings upon eight pence*, and obtain a *good commodity*, ſhall we neglect the means of doing it? I have never yet obſerved that virtue could be taught by compulſion.

It may ſeem abſurd to declaim, when the only queſtion is, whether we ſhall follow the good deſigns of parliament in the *bread* we eat: but if we mean to remedy the evil we complain of, we muſt trace it to its fountain.

Hear the farmer talk: he tells us, that the more oats are conſumed by horſes for pleaſure, the higher the price will be: the ploughman will add, that he ſhall be paid the higher wages. The politician will look wiſe, and ſay, the more people will be employed, and the poor put in ſo much the better condition. This is likewiſe admirable doctrine for the *ſpendthrift*; for his extravagance is ſanctified: it hath the appearance of virtue. It is all very true to a certain degree. Every thing hath its bounds; and where theſe bounds are fixed, is diſcoverable by events.

Nothing can be more obvious than that men together with horſes may conſume faſter than the earth produces, and expend in ten months a handſome proviſion for twelve; and conſequently create a famine.

The prodigal ſon, from riotous living, was reduced to the neceſſity of feeding on the food of ſwine, and even to be glad of any thing to eat.

It is not ſo eaſy for a whole nation to be diſtreſſed by want, as for a private perſon, becauſe all the people cannot be of the ſame

mind

mind at the ſame time: but in proportion as the *cuſtom* prevails of conſuming a great deal too much, a nation may be ſo far undone as to ſuffer continual want and diſtreſs.

The force of example is ſo ſtrong, that the poor often become extravagant as well as the rich; yet each in his reſpective ſtation complains of the evils of his own making. The difference is, that the poor are the moſt ſubject to diſtreſs in a ſcarcity.

If this is as obvious a truth, as that to be righteous and go to heaven, is better than to be unrighteous and go to hell, it may be as wonderful that we do not attend to it: but becauſe it is ſo very plain, we diſdain ſuch *childiſh* arguments: we ſee in politics, as in religion, the more obvious the truth, the leſs it is attended to. Vice blinds the underſtanding; and what is the remedy but amendment of manners?

With reſpect to the nouriſhment of the body, let us be more temperate in eating and drinking: let us feed a ſmaller number of horſes for pleaſure. The people will be

as much richer as their wants will be fewer, and as the land will flow with greater plenty.

If we keep ſo many unneceſſary horſes, and feed them ſo high, we cannot grow oats faſt enough; we accordingly buy them of ſtrangers; but how we pay for them is a queſtion not ſo eaſily anſwered.

If we drink up all our *barley*, we cannot have any to eat: our forefathers were wont to mix it in their bread, and ſome eat barley-bread only: the people did not then conſume ſuch prodigious quantities of wheaten bread, or malt liquor.

The importing of any grain into this fertile land, is a monument of reproach, turning the tables on ourſelves. We gained half a million annually, for 30 or 40 years, by exporting: how much have we loſt or paid for oats and other grain for 10 or 15 years paſt?—

This matter goes further. *Frugality* is eſſential to the ſucceſs of a *trading nation*, particularly among traders. But the trading part of his majeſty's ſubjects are become as luxurious as any others. They are likewiſe ſo luxuriant in trade, and attempt to drive

on

on ſo much, in order that they may *live high*, they become ſubject to bankruptcy.

The luxury of trade being thus introduced, profits muſt be high; but the higher they are, the more will the trader neceſſarily prey upon his fellow ſubjects.

Theſe are evils which are commonly ſuppoſed to cure themſelves; and it is true: but like a fever in the blood, they may by the rapid motion, either throw off the morbific humour, or kill the patient.

We may flatter ourſelves from year to year, in hopes of a greater increaſe from the earth; but I ſee no other way to get at the *plenty* we talk of, except by frugality in our manner of living.

We have been long uſed to talk of our riches, and to ſuppoſe ourſelves equal to our expenſive manner of living: yet for many years we have heard noblemen and gentlemen, merchants and tradeſmen, declaim by the hour upon the wants of the poor, at the very moment that their tables were twice covered. They have had a ſecond dinner, when not half the firſt was eaten. Of all the follies that ever crept into a well regulated

gulated ſociety, this ſeems to be one of thoſe which is the leaſt conſiſtent with the good ſenſe and dignity of a wiſe nation.

Magnificence ſuited to rank is neceſſary: luxury is a criminal exceſs. The nobleman who has ten diſhes, has a magnificent table. If he will have twenty, the dance will go round; he that ſhould have but one, will have two:—and he that might have a pint of porter will not be contented till he guzzles a quart. Yet the lord, down to the porter, complains of the *wants of the people*: as if nature did not produce meat and drink neceſſary to the ſupport of life. This is not *ſaid* in ſo many words, but it is true that they find it difficult to pay for it, becauſe the price is high, compared with the price of labour. This may be true, in ſome parts of the kingdom; tho' in general I apprehend we never lived in ſo great abundance: and it is our abundance that threatens the miſchief, as it verges not only to imaginary, but real want. If we ſave ſo little from year to year, *a very bad harveſt* might make us poor indeed!

Sept. 26th,

P. S.

P. S. Since writing this pamphlet, I have ſeen a ſpecimen of the *ſtandard wheaten bread*, made *as ſuch*, by a London Baker; ſo *diſguiſed*, that it muſt have been purpoſely intended to render the Act abortive. The bread was of a very dark colour, and over-ſalted; without any native ſweetneſs of wheat; whilſt the *narrow bran*, not in the leaſt artfully ground, appeared to the naked eye on the ſurface of the loaf. I am ſure it was not made of flour as marked out by the Act. The maker of this was not one of thoſe, whom I ſuppoſed to expoſtulate with the magiſtrate, for though he might have reſolution to fly in the face of law, he or the Miller who provided the *falſe flour* had not wit enough to be a *knave*.

At this time it happens, that the houſhold flour is run up to 48s. per ſack; being 2 or 3 s. above the aſſize of 8d ½ per quartern loaf; and inſtead of leaving the Baker 2s. 7d. above the 12s. per quarter of wheat, (or 10s. per ſack of flour) he receives but 8s. 10d. per ſack. If he works up but 4 or 5 ſacks in a day, paying all his charges in pro-

portion

portion to the quantity; it would be difficult to prove, under ſuch circumſtances, that he would be able to gain more than it is reaſonable he ſhould.

The *Farmer* is now employed in *ſowing* wheat, not in *threſhing* it out; ſo that the market is thinly ſupplied with grain; and this induces Mealmen to exact beyond due meaſure.

This is the nature of trade; by trade we are enriched; by trade our morals are injured; we wiſh for more trade: we truſt to the event: *evils* will come, and *woe* to thoſe by whom they come.

By the Act for this *ſtandard* bread, the *magiſtrate* hath the power of ſuſpending the aſſize upon any kind of bread, but that of *ſtandard wheaten*; but it appears hitherto that he doth not chuſe to exert any ſuch power. Good enterprizes require time: the cure of the blindneſs of the people may be yet accompliſhed.

What ſays the Miller in the mean time? He pretends, with ſome reaſon, that he cannot bring any ſtandard flour to market, meaning that he cannot *ſell* it at ſuch a price

price as will enable the Baker to live, ſuppoſing the bread to be ſold at the proportion of 7 to 8, with reſpect to the *wheaten* bread.

My humble opinion appears by theſe pages. I muſt add, that if any Miller or Mealman, of candour and probity, or any *gentleman*, who has mills, will bring *ſtandard flour* to market, the magiſtrate will ſet ſuch a price on the bread, which ſhould be made of it, as will enable the Baker to do juſtice to all parties. And every conſumer, of the loweſt degree of knowledge and humanity, muſt find out, on a fair experiment, what the *bread really is*; that the act of parliament is in the higheſt degree ſalutary, and not inconſiſtent in any reſpect, that I know of, except in the ſuggeſtion of the proportion of the price of 7 to 8, with regard to wheaten bread; for ſuppoſing the 2s. to centre with the *Miller* or *Baker*, it is the ſame to the *conſumer*.

As to *Bakers*, it is evident that they are in a much higher degree dependant on the Miller, or Mealman, than the authority of

the magiſtrate, with reſpect to the aſſize, can poſſibly extend.

In ſome countries the *police* would regulate ſuch a deficiency; but it is not ſo with us: we muſt take the *good* and *bad* together; for while we are tenacious of guarding the *palladium* of virtue, *liberty*, we ſubject ourſelves every day, to pull down on our own heads the beautiful ſtructure of the temple where it is depoſited. I hope it will not come to ſuch an iſſue, not even for the ſake of wholeſome bread; and whether our lives be a little *longer* or *ſhorter*, is of no great moment.

The ſenſible moderate part of the nation, who underſtand the ſubject, at leaſt ſo far that bread of all the flour is good enough for them, will purſue their object, and endeavour to procure this kind of bread, as evidently more ſalutary, as it ought to be 10 *per cent.* cheaper than the preſent *wheaten bread*, to which the populace are not ſo ſuperſtitiouſly attached, as the Miller would have them be. Were the example which the act recommends to prevail over the kingdom, it would as certainly promote a degree of plenty, as, that whatever might

be ſaved in the quality of our bread, would be gained in quantity; for as to our eating more of bread leſs fine, it is not true: we eat *more* when we eat the wheaten, becauſe we can eat it with pleaſure only when 't is new.

FINIS.